

THE CHRISTIAN CENTURY

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Number 51

Christmas and the Soul

Editorial

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By Burris A. Jenkins

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By E. B. Barnes

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By George A. Campbell

DEC 30 1916

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII

DECEMBER 21, 1916

Number 51

Christmas and the Soul

WHAT DOES CHRISTMAS MEAN TO YOU?

Christmas has many meanings. It is an occasion to the sensualist. For him it is one of the great Unholy Days. To the shop girl, it means rest for a weary body. For the merchant, it is a day to rejoice in profits. For families, it may mean reunion. For the children, it stands for Santa Claus and toys.

For the Christian, it should be a time of deepest contemplation of that which many religious thinkers regard as the fundamental truth of Christianity. Whether the Incarnation or the Atonement is the more fundamental doctrine, we leave to the theologians. To Christian souls of the deeper experience, the Christmas time will bring the wonderful gospel of the divine life in man.

★ ★

Christmas brings the story of Mary, blessed among women. Her hands had the sublime task of ministering to that babe in whom the hopes of the race were embodied. Every humble task in the care of that child was glorified by her hopes. She represents to us the way in which our poor humanity may be touched by the divine. We resent any effort to set Mary apart from us in some special miraculous order. She is one of us. All that the Christ Child did for her soul, he may do for us if we will it.

The birth of the Child has shown us the essential divinity of the human. There was once a dualism in religious thinking that made God seem a long way off. The thought of God was blighted with the curse of deism. Now we know that God is not very far from every one of us and that in Him we live and move and have our being.

After the Christmas story has been told, we can no longer despise the humblest of human beings. All alike bear the image of their Maker. They take on a value that gives them an infinite importance as compared with the world of things. The Christmas story, revealing as it does the divine possibilities of our human life, has taken us by the hand and lifted us up to a place of new dignity and power in God's universe.

The Christmas story also tells us that humanity has found its leader for its spiritual battles. The Christ was a hope long deferred. This hope was born in the hearts of prophets who were moved upon by the spirit of the living God. At first they saw but dimly. The picture grew in their minds like the image thrown by a dissolving lantern. It was given to each prophet to draw new detail in the sketch of Israel's hope. The Messianic expectancy enlarged until it outgrew the bondage of its nationalism. There came the lofty hope that the mountain of the Lord's House would be high and lifted up and the nations of the earth should flow into it. When the reality came in the Christ, it was as much more glorious as sunrise is above the mere painting of the coming light.

It was given to David to deliver his people from

their enemies and to establish the kingdom on new and abiding foundations. It was given to the Son of David that he should set up a new and a spiritual kingdom which should have no limitation in length of days nor in scope of authority.

Slowly our Lord, born on Christmas day, has been coming into his kingdom. The shepherds' hope that it was the Christ who was born that day in Bethlehem has been vindicated. Though the Christmas bells may seem to have a bitter tone in them this year as they sound forth their tidings over battlefield and armed camp, let us not falter in holding that the kingdom is now nearer than when we first believed.

Men once gloried in war. Now they shudder at it. Even those who lead it deprecate its destructiveness and seek to place responsibility for its existence upon the shoulders of others. Once the feudal order placed the yoke upon men's necks and it was called a divine order of society. Now we see feudalism in the family and in labor gradually yielding to the new age of brotherhood in which Christ's men and women shall be free. These are among the evidences that our Christ was no false Christ. He is even now proving the truth of his Messianic claim to be the leader of the souls of men.

★ ★

The Wise Men of the Christmas story came to worship a king. Kneeling before a helpless babe, they brought the royal gifts which the infant king was unable to command. The three kings of the Gentile world confessed the authority of Christ in a wider than Jewish realm.

The Christ Child needed no army to carry out his behest. His was the authority that goes with an infinite goodness and with a transcending love. He speaks, and men hear him today, not because his words are hard statutes, nor yet because of threats and bans. The power of Christ is as gentle as that of the magnet and as steady.

We cannot keep the Christmas day without a new sense of the royal claims of Christ upon us. All things that would be well pleasing to him we are anxious to bring to pass at this time. In some new effort of our souls, we seek to realize in inner and outer conduct whatsoever would acknowledge anew his power in us.

Let us know that there is no mere lip service which suffices. Men may call him Lord, Lord, and yet never be known by the King. They may memorize his words, and fail in perceiving their meaning. They may even preach his gospel and work miracles of abounding service, only to miss his blessing unless they know the meaning of his kingship.

In the Christmas story are revealed the divine possibilities of humanity, the drawing nigh to us of deity. God and man in Christ are reconciled and united. The Christ of humanity's deepest hopes becomes the King of all Loving Hearts.

EDITORIAL

NEW SUBSCRIPTION RATE AFTER MARCH 1

AFTER March 1, 1917, the subscription price of The Christian Century will be \$2.50 per year. The special rate to ministers will remain as at present, \$2.00 per year. This slight increase is made necessary by the very great increase in cost of white paper and printing, and by the substantial improvements the publishers contemplate adding to the paper before that date. Among these improvements may be mentioned a higher grade of white paper, which will add more than 60 per cent to the cost of this item alone. This added cost is over and above the increase of 150 per cent in cost of white paper, which all publishers have had to bear since the spring of 1916.

We are determined to make the physical character of The Christian Century equal in every way to the character of its contents. Our readers themselves have brought us to the conclusion that they will support a generously made newspaper more generously than one made with too strict parsimony.

Meantime (that is, until March 1), all renewals and new subscriptions will be accepted at the old rate of two dollars. In soliciting your friends for new subscriptions be sure to advise them of the plans for further beautifying the paper, and make it clear that by subscribing now they are getting the advantage of the old rate. This point applies also to your own renewal. Between now and March 1 you may renew at the \$2.00 rate for one year—or longer, if you wish. After that date the rate will be \$2.50.

The closing year has brought us much to be grateful for, and by the encouragement and practical co-operation of our readers we are able to face the future with enthusiasm and confidence.

THE PUBLISHERS.

CHRIST OR SANTA CLAUS

EVEN in public school circles there is an interest in restoring Christmas to something of its original meaning. The excessive interest in the Santa Claus legend has resulted in widespread ignorance among children of the true meaning of Christmas.

We shall not say that the Santa Claus idea has no value. We have no sympathy with the old elder who quit going to church because Santa Claus appeared one evening before his Sunday school with robe and bells. His point of view was, "They acted a lie in the church." This good old man was simply lacking in imagination. If he had his way, this old world of ours would be a desert of dreary fact. But had he said that the Sunday school had its annual celebration of Christmas without due reverence to the Christ Child, we would have been willing to join in his protest.

The Christmas story of the gospels should be told over and over again these days, for it is full of beauty and teaching of spiritual reality. It should be told in the home, where the custom of telling Bible stories is in danger of falling into misuse. Around the family circle, the children themselves should learn to tell of the Christ Child. There should be no lack of freedom in the schools to tell the story there. It is a queer sort of education that would not dare to interpret such a widespread idea as Christmas. Above all, the church and

Sunday school should make this a time in which to lift up our Lord in the story of his birth.

Saint Nicholas does have something to teach us. His jolly good humor and his love of the children should be a part of our holiday spirit. We have seen several peevish shoppers lately who added much to the burdens of the shop girls. They knew nothing of the Santa Claus spirit.

But it is the Christ Child who teaches us the deeper things. In him the love of God is brought close to us. Santa Claus symbolizes for us the social joys, but Jesus Christ brings to us the deep things of the spirit.

THE WEEK OF PRAYER

THE Week of Prayer this year is a call of peculiar urgency. The calendar has been adjusted to make the prayer services follow immediately after the holiday season this year.

The schedule of topics was provided by the World's Evangelical Alliance and has been taken over by the Federal Council of the Churches of Christ in America. The topics are deeply suggestive of the world's need of peace and good will. They grow in importance in the light of the formal proposal for peace which has been made by the Central Allied powers.

The Week of Prayer furnishes an opportunity in many communities for union effort. If there is anything Christians can do it is to pray together for the peace of the world.

The topics of the Evangelical Alliance would make sermons for these union meetings which would be preached with power and effectiveness. They would doubtless be received with deep and prayerful interest on the part of the co-operating congregations.

DO YOU USE YOUR CHURCH PAPER?

ORIGINALLY the church paper was designed to be an evangelistic agency of the people whom it represented. We shall never know to what extent the Christian Baptist was responsible for the leavening of the Baptist denomination with the ideas of Alexander Campbell. The Millennial Harbinger was strongly marked with a purpose to extend the faith of the people it represented.

In recent years we have grown apologetic about our papers. We have not enjoyed hasty criticisms of men in the ranks. It has not seemed to many of the Disciples that either a dull paper or a paper of factious spirit could be used in propaganda, and the church paper has remained hidden away in our homes.

It is clear, however, that a bright, interesting and loyal paper expounding the ideals of the Disciples of Christ might be made to serve a splendid purpose in propaganda. A pastor of our acquaintance sees to it that his favorite church paper is kept on the reading files of the Young Women's Christian Association and of the public library. The local church pays for this service and the amount is less than would be spent in a single effort in an advertising campaign; and yet it is far more effective. The church paper should be found in the railway stations. A young people's class wanting to do something significant, without spending money, could gather up the church papers one week

old and keep them in the barber shops of the town, after having marked them with the name and address of the local church responsible for the campaign. Individuals who are anxious to win some friend to the cause might well send the paper as a Christmas present to the person to be reached. These are but a few of the possibilities of the evangelistic use of the church paper.

The Christian Century aspires to be a paper which will set forth the plea of the Disciples in a proper light. We hope to convince any unbiased reader that the Disciples are deeply religious. The essential liberty of our plea combined with its enthusiastic loyalty to the evangelical fundamentals is to be continually exemplified in our pages. The Christian Century may be counted upon as a strong support of such a propaganda of a local church.

FEAR OF THE INTELLECT

THERE is now a certain kind of fear of the intellect in obscurantist religious circles. Though most religious sects profess to believe in education in some kind of way—even the Holy Rollers organize things, they call colleges—yet these religious people have a suspicion that intelligence and a devout religious faith do not go together.

Of course, the story of the history of human thought has enough horrible examples of men of intellect alone who missed some of the deeper things of life. The whole rationalist movement of a previous century was superseded by a deeper and more satisfying way of looking at religion and life. It was not that the race found out at last that it was better to be irrational. It was simply that cultured people discovered that not all truth was compassed by the intellect.

A cynic has divided all humanity religiously into three classes, the rationalists, the irrationalists and the "hoorationalists." Were we shut up to a choice among these three, we would most certainly choose the first of the three. Fortunately, there are some better possibilities.

The service of the intellect in religion has been both destructive and constructive. The hurtful superstitions that grew up by the side of religion have been killed off one by one by the processes of criticism. Foolish doctrines have been laid on the shelf after criticism has done its work.

On the other hand, the intellect in religion has found new reasons for being religious. It has organized the religious material in such a way that men need not take offense at it.

He who declares that great universities and learned people are opposed to the true faith, has himself done much to undermine faith. Christianity dares to court the white light of investigation always.

A WIDER PUBLICITY FOR OUR FUNDAMENTALS

WE DISCIPLES have fallen into a rut of routine in the methods we employ to commend our message to the big public in any given community. We have occasional evangelistic efforts, sometimes costing more than a thousand dollars, but no continuous weekly service looking to the creation of a favorable knowledge of our principles and aims in the community.

Our fathers believed more in the printed page as a

basis for evangelism than we seem to, although we see organizations all around us using printed sermons and tracts with effectiveness. The Unitarians are so small a sect that they might be as little known as the Plymouth Brethren but for their Post Office Missions, circulating free literature all over the country. The Millennial Dawn movement found its chief power in the printed page. The Adventists rescued themselves from hopeless obscurity by this method. If these organizations which have so difficult a message to float in the world have gotten so far with this kind of thing, what could not Disciples do with their big message of unity and liberty and charity as the watchwords of the Christianity of the new age?

The local newspapers will gladly furnish space for some kinds of addresses. They will furnish very favorable advertising rates for the publication of a sermon. This is the cheapest way of circulating the message in a community and one in which the Christian Scientists have found great effectiveness.

There is need, however, for a more permanent form for the message which is provided by the sermon or tract in booklet form and convenient to the shape of a man's pocket. The Christian gospel put into this form will travel to strange and unforeseen places and accomplish things that the writer may never dream of its doing. We have been too slothful every way in preaching our gospel. In the renewal of our zeal, there should be a place for this kind of propaganda.

THE COMMUNITY CHRISTMAS TREE

IN MANY communities this year there will be a community Christmas tree. In one of the suburbs of Chicago the Elks have given the big tree which is erected in the central park. The electric light is furnished by the local company. Everything is donated in good will, even to the printing of thousands of the song leaflets which contain the Christmas carols.

Groups of children from the Sunday schools and public schools will gather at 6 o'clock on Christmas eve around the big tree and the carols will be sung. The groups of children will go home singing the glad songs announcing the birth of the Christ Child. In each home of the city a candle will be lighted and placed in the front window. During the evenings of Christmas week the big tree is to be illuminated. It thus becomes an object of wonder and delight to the whole population.

This particular suburb has been often criticized for its lack of community spirit. Its men make their money in Chicago. They ride on the suburban train to their rural retreat and spend their evenings there with little care for the community which provides the environment of their families. There are various ways in which a community fosters the community spirit. This building of sentiment in the community around an essentially religious idea is a thing in which all the churches should take the deepest pride.

There is rather a sad sequel to this story. In the suburb we mention, two pastors of leading churches have opposed the Community Christmas Tree because they feared it might injure their 8 o'clock service, which in each case is attended by about a hundred people.

It is thus demonstrated that the Community Christmas Tree must convert even these pastors from their rather individualistic conceptions to the thought of unity

in service to the town. No better thing can come to any town than for it to turn out *en masse* to sing the joy of the Christian faith.

THE VOLUNTEER SERVICE OF THE CHURCH

THE trustees of the Chicago Christian Missionary Society are planning to give a dinner soon to the volunteer workers of the Russian Mission in their city. They have wished not to spoil the volunteer quality of the service by making any gift or remuneration, but they have desired to recognize the outstanding importance of the work of those who have come to the help of the mission out of love for Christ and his people.

Volunteers in religious work have tended to diminish in numbers in recent years in city churches. After it became the custom to pay the choir in the church, even the boy blowing a cornet in the Sunday school orchestra has expected pay. With the hiring of religious directors in some Sunday schools will come possibly the proposition to fee the teachers.

It will be a sorry day for the church, however, when there is no longer any voluntary service. In the early church every man seems to have been a church worker. "When they were scattered abroad, they went everywhere preaching the word." This spontaneous interest on the part of the disciples was the glory of the apostolic age.

The efficient church of today should consider the efficient handling of its potential energies. It is not enough to figure to a nicety how to handle a publicity campaign. The handling of the human energy of the organization is perhaps the greatest problem. The pastor who is a real general will know how to utilize the labor of boys and girls in building up the cause. He will know in just what ways the young people can be led to co-operate. He will make a list of the unemployed women of the parish who have by the good fortune of life been given special opportunities of leisure. These might as well be busy building up religion as spending all their talents in the work of some local club.

The local church should recognize and honor its volunteer workers from time to time. We all like to know that our efforts are not misplaced but are appreciated by the people we seek to serve.

WILL WE DEGRADE THE ORIENT?

THE recent visit of Rabindranath Tagore to this country has brought vividly to our attention the fact that all is not well with our civilization, nor is everything ill with the Orient. This man, who has taken a Nobel prize in literature and who interprets the aspirations of a section of the new Orient, looks upon much of our boasted Occidental progress with loathing and disdain.

The Orient was the original source of the spiritual tradition. No great religion was born in the Occident. We have been efficient in war and industry. We have made money. But for thousands of years we have been poor in the things of the spirit. We have never ceased to sit at the feet of Orientals in the things of the inner life.

And now tidings come of the rapid progress of Occidental ideas in China and Japan. What will be the effect of this influence? We think at once of our drinking habits which have been carried across the

waters of the Pacific. Japan has learned to be a war-like nation under the tutelage of the West. It is said that the students of both China and Japan are rapidly taking up the obsolete philosophy of Herbert Spencer. Under these influences, the Orient would soon lose its glory. The West would overwhelm the East with its own shame.

The truer kind of influence would be an exchange of the best things in each civilization. We have developed justice in government superior to the Oriental brand. We have a reverence for human life that is lacking in most Orientals. Our consciousness of the obligations of social service are among the glories of our achievements.

These we would gladly send on to the Orient. In the spiritual commerce of man, we might learn something of the Oriental's independence of things. Even in poverty the Brahman does not admit that he must forsake the pursuit of the things of the spirit. There is a depth to the religious spirit of the East which we could wish might characterize our own experience of religion.

KEEPING A LIVE MEMBERSHIP LIST

MANY churches are thinking these days of the revision of their membership list. In some communities this work has not been done in many a year. It is often done by the new pastor who wishes to begin his work with the padding all removed from the list. One church of a thousand members was scaled down to three hundred by the incoming man. This process was deeply discouraging to the church. It would have been better to have had a continuous correction of the list.

Some churches separate their membership lists into the people living in the community and those living at a distance. In these days of easy travel, there are people, especially in the city, that are of uncertain abode. They are always on the wing and it is hard to say where they live. There are also members of the church who have lived at a distance for years, but out of love and loyalty to the institution have kept up a pledge to the church. It seems wrong to catalogue them as anything but active members.

Someone has suggested that the churches unite in an "Exchange of Membership Day." If on the first day of January every pastor in the land would go over his list and gather the names of absent members and absent adherents and send them to the interested pastors, there would be a great gain throughout the churches. There would be thousands more Disciples saved than our evangelists could induce to walk down the sawdust trail in many weeks.

The scattered Disciples in some instances go to other denominations. In that case they are not lost to the service of Christ. In more cases by far, they cease to be active in religion. They drift ever farther away from their first love and become the castaways of the faith. The pastors could prevent this big loss.

HAS YOUR MINISTER SUCCEEDED?

THE time of the annual reports is soon at hand. Church newspaper offices will have an abundance of news when the statistical reports are in. When these reports are read in some congregations they will present an opportunity for the pessimist to get in his

work against the minister. It is said that figures never lie. That is least true in religious work. Figures often lie shamelessly. There is no kind of statistics invented that can properly appraise the value of a piece of religious work.

Do you think your minister has failed because the accessions to the membership of the church have been few? That may reflect upon the faithfulness with which the minister has preached the gospel, or it may reflect upon the kind of a church he has invited people to take membership with. A quarreling church, a dead church or a reactionary church people will flee from if they recognize its true character.

Do you think your minister failed because the church reported a deficit last year? More than one church has changed ministers to help the budget fund out, only to be out of the frying pan into the fire. In the long run a spiritual ministry will finance itself, but in a given year it may fail to do so, especially when a lukewarm church is not yet aroused out of its sloth.

There will be failures made clear and brought definitely to the attention of the church by the annual reports. It will be shown that some ministers have not made many calls. We wish it could be revealed how many books your minister read last year! Perhaps that is made plain every Sunday to alert listeners.

The church which has a minister who is a hopeless failure will know what to do. Unless this man has entrenched himself with the unspiritual elements of the church, he is easily removed.

More mistakes are made, however, from hasty condemnation of the work of ministers than otherwise. Try to find some things in the annual report that are encouraging.

SHALL A STEEL MILL RUN ON SUNDAY?

IN NEW YORK the laws relating to the operation of industry on Sunday have been strengthened in recent years and a commission appointed to enforce them. This commission has been given power to make exceptions to the law where its strict enforcement would lead to results that were palpably unjust or unreasonable.

The Lackawanna Steel Company has applied to this commission to exercise its powers and allow its employes to work in the steel mills on Sunday. Among the reasons which the company gives why this permission should be granted is that the competitors of the

company in other states are working their men seven days in the week. It is urged that the nature of the business is such that it is difficult to close the mills one day in seven. It is further alleged that the company is not able to secure the labor which it needs to get out its product.

If the request is granted, it will help to standardize a seven-day week throughout the country for this industry, and if it is refused, the sentiment in other states will be strengthened to limit the days in a week to six.

The question is one which touches the welfare of man on every side of his being. A seven-day week breaks down the health of the men. It prevents their having a home life such as they should. It is clear that such men have no energy left to read and improve their condition. Above all, the religious opportunities are taken away from a man with no Sunday.

It would be absurd to say that wealthy America must have her factory operatives work like beasts. There never was a time like now to strike out boldly for better working conditions in all the industries.

THE MINISTER'S WIFE

THE minister has for a long time been a favorite study for literary men. He has been praised and lampooned and lectured. It is only lately that the human possibilities of a study of the minister's wife have been discovered; we now have her as a heroine of fiction.

It is not to be forgotten that most of these women definitely chose to be wives of ministers, for the average minister does not choose his profession after his marriage. The woman who shares his life faces the poverty and the burdens that belong to this calling.

After she is married she finds that financial sacrifices must be made. Women who have lived softly in their girlhood days learn to do the menial labor of a household because of the low salary her husband receives and the multitude of demands upon the family purse. Yet who ever heard the minister's wife complain?

She carries a multitude of responsibilities that other women, wives of professional men, know nothing about. She plays the part of telephone girl. She helps with the office work. She performs the lesser duties of the minister and supplies for him with classes and speaks at meetings. All of this builds up the credit of the senior partner of the concern.

The Angels' Anthem

By Harry Kemp

THERE was music on the hillside and singing in the glen
And anthems heard in meadows when Christ was born to men;
The King slept on in blindness, though troubled in his sleep;
The High Priest's ancient wisdom held no such lore in keep;
The Trader and the Merchant so bound by gain and rule
And all the learned Scholars who founded school on school,
The Consul and the Soldiers, their eyes were sealed that night,
And only on the Shepherds there burst the wondrous sight:
The Shepherds heard the singing that charmed the listening air;
The Shepherds saw the glory; the Shepherds were aware:
There was music on the hillside and singing in the glen
And anthems heard in meadows when Christ was born to men.

—The Independent.

Is Sacrifice Worth While?

A Study of Today's Life in the Light of an Eternal Principle

BY BURRIS A. JENKINS

AS A nation grows in population, in education, in sophistication, it naturally has less use for the principle of sacrifice than it had in its earlier days. In pioneer times when men are fighting the wilderness, the desert, famine and the hardship of frontier life they realize the necessity of giving and taking help, of going out of their way to serve one another, of denying themselves individually, to supply one another, but as population increases and the wilderness is driven back, as congestion occurs in great centers, as increasing plenty comes, as the organization of husbandry and industry is developed, men begin to question whether it is necessary to deny themselves for the sake of others. They naturally begin to feel that it is "each man for himself," which is the law of civilization; and that the state depends for its safety upon the individual's care of his own interests.

"THE STRUGGLE FOR EXISTENCE"

Darwin has contributed very greatly to this feeling on the part of the civilized world, which I take to be an increasing feeling since the latter half of the nineteenth century. Darwin's conception of the "struggle for existence," of the "survival of the fittest," percolating into the thought of all the nations, voiced so clearly of late in the German literature from Nietzsche to Bernhardt, has led the world to feel that every man must fight for his own existence and for his own development; or, as we love to say in America, that personality is the supreme desideratum in human life. Darwin's idea has so impressed us within the last fifty years that we have begun to wonder whether sacrifice has any place at all. This German literature to which I have referred, regarding the superman, has insisted that the life of trade is competition, ruthless and relentless; the life of nations is warfare to the utmost; the life of the individual is the assertion of himself, the dominance of himself and the yielding of nothing to anybody else or to humanity at large.

It would surprise us, I fancy, to find how widely this philosophy has influenced even our own young nation, almost pioneer in its thought and life. Most men are saying to themselves today, What is the use of sacrifice in the world anyway? The advancement of the individual

"Except a grain of wheat or a corn of wheat fall into the ground and die, it abideth by itself alone, but if it die, it bringeth much fruit."

and the advancement of society come best by self-assertion. It is mine to get and mine to have and to hold, if I can, either pelf or place. It is mine to make of myself the best product that it is possible for me to make, and all the rest of the world to do the same for itself; so is progress attained. That idea of life, I fear, is very widely current, and men wonder whether or not sacrifice has any place in our modern civilization.

THE VIEW OF CHRIST

Let us turn to the Lord Christ to find the answer to the question whether it is worth while or not. A grain of seed wheat is a very small and insignificant thing out of which to bring the statement of a truth that strikes to the very roots of civilization. But, no doubt, Jesus held just such a seed grain in his hand when he talked to the little company of his disciples and said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." There is his statement of the whole philosophy of sacrifice.

Now, there are three things that may happen to a grain of seed wheat. Mark you, I say, seed wheat. There is a fourth thing that may happen to the ordinary grain of wheat. It may be eaten, it may go into human blood and bone and nerve and muscle, but seed wheat was what Jesus was talking about, and there are just three things that may happen to such a grain of wheat. It may lie in a pyramid or in a sarcophagus for generations, for a millennium, and come out just what it was when it went in. You know we are told that in the early excavations in Egypt was found a handful of wheat, which was perhaps six thousand years of age, and those kernels of wheat were just the same at the end of six thousand years as they were at the beginning.

LIFE FROM DEATH IN THE SEED

A second thing that may happen to a grain of wheat is to rot in

a damp cellar, in an unused barn or bin, exposed to the elements, to rain and snow; it may burst, it may blacken, it may die.

There is, however, a third possibility; a grain of seed wheat may be placed in rich loam and then, fed by the elements of the soil, warmed by the sun, sheltered by the snow, softened by the dampness, its skin may blacken and shrivel and rot and die, but the little germ of life within it will reach up for the light, and will come to the light, and will bear fruit thirty, sixty, one hundredfold.

These are the three things that may happen to a human life, and that is what Jesus meant when he took up this grain of wheat and held it before his followers.

There are three possible attitudes which we may assume upon this subject of sacrifice which broadens out as we begin to think about it, which is, after all, the subject of our relation one to another and to humanity at large.

THE PRINCIPLE APPLIED TO MAN

First, we may draw our arms about ourselves and, as the superman with the theory of salvation for him who fights his own battle alone, we may hide ourselves from the world and in a selfish egotism seek the advancement only of our own ends and the development of our own life; this is to be like the wheat in the receptacle. We may refuse contact with the world, refuse service to the world and each by self-assertion try to make the world his servant. Such a grain of wheat abideth alone, says the Master; such a life lived in self-assertion abides alone, says modern experience. We may seek our own advancement materially, or with regard to position, place, ambitions; we may use the world only as a stepping-stone upon which to rise toward our end and aim; we may tread down our fellow mortals, their feelings, their desires, their expectations, their rights, and we may walk over their prostrate bodies with seven-league boots to the success which we covet—and abide alone. We may amass riches, we may attain position, we may become the thing that we want to become; any man can become what he sets out to be, and then we may die alone, like the wheat hidden from contact with sun and soil.

WHO CAUSED THE GREAT WAR?

We have laid upon the shoulders of one man or one house the burden of the present conflict in Europe. We have insisted that it is the war lord and his degenerate son who have caused all the disaster and turmoil. We are right in attributing it to one man; but we have chosen the wrong one. I think we must go back a full century to find the one individual, a cold, hard, covetous man. He was this same sort of super-man who served nothing else but himself, and who died alone upon the island of St. Helena. It is he who is responsible for the condition of affairs in Europe at this hour. It was he who isolated Prussia; it was he who drove the little states of Germany together; it was he who taught them, without intending to do so, to develop and to train the finest army the world has ever seen. It was he, with his selfish ambition, with his cold, selfish purpose in life to set himself upon the wide throne of the universe—it was Napoleon Bonaparte the ruthless, who died alone and left us this heritage of woe. Think what one life can produce of destruction!

Furthermore, one may seek not merely possessions, place and power; he may seek the pleasures of this world to reach out and grasp them all and take them for himself. He will die alone. He will die with the ashes of Sodom in his mouth. As he grows older and older the pleasures will pall and he will lose his strength and he will find himself without friends, his life isolated. Seeking and associating with men and women for the purpose of his own pleasure alone will lead him to a solitary old age, to a tasteless, declining decade, then to a lonely grave, unwept, unhonored and unsung.

HIDING FROM THE WORLD

There is, again, a second possibility; the grain of wheat, in a dark, damp cellar, may dampen, rot, wither and fail to produce; and a human life may so destroy itself, may so flagellate itself, may so isolate itself from sunny contact with the world at large, with fellow human beings, that it also will fail to send up the little germ of life to light and to fruitage. Men may seek sacrifice for itself, as an end in life. They did it in the early ages of Christianity. Men set themselves apart in desert caves; men built little cavernous homes and lived in them; men refused to make homes and a family life. They prayed all night upon the stone floors or the wooden floors, or the

bare ground. They beat themselves with scourges. They bore crosses, too heavy to be borne, day in and day out, sleeping with them upon their shoulders. Their lives withered, shriveled, rotted. Now, one who seeks sacrifice as an end in itself, abideth alone; he cannot bring forth fruit.

Why, you say, that idea of life is all a thing of the past; the monastic system is gone centuries ago; there is no longer any people or community of people who seek sacrifice as an end and aim in life. But we meet the monastic in the streets and social life of this present day. Men and women are crucifying themselves and thinking they are doing something pious by doing it, congratulating themselves upon their unselfishness, just because they are suffering and suffering to no purpose in the world. There are some people who are only outwardly religious; that is the monastic system reborn and redeveloped. It does not do anybody any good to make sacrifice without an end in view. It is wicked and useless unless there is a point to the sacrifice and a purpose in it. Sacrifice must be intelligent; must be purposeful; must be wise, or it may do more harm than good.

SACRIFICE IN HUMAN LIFE

Now, let us turn to the last possibility. There is a third thing that may happen to a grain of wheat and to the soul of a man. It may be planted in the rich loam, where the sun and the elements of the soil and the rain may be brought to bear upon it, and it will expand and grow and reach up to the higher life and bear fruit. There is a real and valid place for sacrifice. "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Jesus, no doubt, looked forward and had in mind the close of his own life when he spoke these words. He saw sacrifice round about him, voluntary and involuntary, just as we see it at this hour.

Darwin has done this one thing for us and for our time; he has taught us that whether we will or not, nature is so organized that we must sacrifice for the benefit of others. It is our life, it is the law. It is part of the work and life of social existence for the individual to sacrifice for the life of others. Humanity suffers in the sacrifice of its reproduction. It goes steadily onward toward the grave, in bringing up its kind. It sacrifices for the sake of its children yet unborn and to be born. This is the law. We must die for our children's sake,

and we do not know what love is until children have come to bless our lives. You say, men and women love each other; and they do, in a certain way, but few men and women know what deep, yearning love is until children have stood at their knees. We die that others may have life. A woman gives herself to the life of her children; through the long watches of the night she pours out her life in unstinted flood for the little helpless thing upon her breast. She does not deserve any particular credit, it may be, because the tigress does the same. It is the law; it is involuntary sacrifice.

DOES THE WORLD APPRECIATE SACRIFICE?

There is, however, another type of sacrifice, and that is volitional, willing sacrifice, in which men and women gladly give themselves for the benefit of those sick, helpless, distressed, poor round about them; where one takes the place of another and suffers for him. There is a place for voluntary sacrifice. "Except a corn of wheat falleth into the ground and die, it abideth alone." No one knows what life is until he has thus given himself for some one else. They say there is no place for sacrifice? Why is it, then, that we give medals to the engineers who risk their lives to save the lives of others? Why is it that we decorate the firemen who go into burning buildings in order to save the lives of those within? Why is it that we give pensions to the old soldiers? Why is it that the heroes of the race are held up before the minds of the young for admiration if it is not that we recognize the beauty and the value of sacrifice?

WHY CHRIST LIVES

Why is it we weep over stories of self-sacrifice? Because we recognize that greater love hath no man than this; that a man lay down his life for his friend. It is because we know in our heart of hearts that sacrifice lies at the root of being; that is the law.

Why has Jesus Christ such a hold upon the world? It is not for His words alone, wise and beautiful as they were. It is not for His deeds alone, graceful and compassionate as they were. It is because He died for the truth He uttered and the good deeds that He did. It is because of His sacrifice that He draws men to Him. It is because He fell into the ground and died that He does not abide alone.

Safety First? That Depends

A Good Principle, but One That Has Often Fallen Down

ELLIS B. BARNES

"SAFETY FIRST" is a necessary warning in our busy world. Doubtless it has saved the lives of thousands of people and caused thousands to look before they leap. It has caused even the careful to cultivate caution.

But despite the best efforts of the guardians of our welfare, people are killed every day. Accidents will happen. Even the unexpected happens when every possible precaution has been taken. A random shaft is now flying toward the heel of Achilles. It is not possible to immunize humanity against danger. Wherever there's a glass house there's a stone crying out to be thrown. But the menacing probabilities are being reduced.

"THE WORLD IS FULL OF SNARES"

The fact is that in a world like ours safety is an unrealizable goal. The brick is now lying fallow in America that is to fall on a head in some far off continent. But that does not relieve us from sounding the alarms on all occasions. If the warning saves we applaud the foresight that put the signal where it could be seen; if we did not see and the blow falls, or the aforementioned brick—well, the neighbors feel sorry and assist in those exercises that attend the gathering of us to our fathers. "Safety first" reminds us that the world is full of snares and pitfalls and interurbans and railways and submarines and Zeppelins and small boys and toy pistols and parlor matches and the dry leaves of autumn and electric wires and regrets. Not only is it true that in the midst of life we are in death, but in the language of the old hymn,

As soon as we begin to live,
Then we begin to die.

The conclusion of the whole matter is that the sure path to safety is for one never to be born. All who have played "safe" to that extent will please say "I."

SAFETY FIRST AND REFORM

Now, there are some spheres of human action in which "safety first" is not a warning but a menace, not a guide-post but a chain. If the reformer binds that slogan as frontlets to his eyes he ceases to be a reformer. Safety is the one concern of his life which he must fling to the four winds. The anti-

reform forces have a monopoly on safety appliances and know too well how to use them. The reformer counts the cost, and all temporal considerations are "ground up in his paint." If William Lloyd Garrison had made a truce with safety he would never have been dragged through the streets of Boston with a rope around his neck. If Columbus had counseled "safety" he would never have steered his ship for the open sea; but he took a chance and the chance threw him on the shores of the new world. "Safety first" is a contradiction to the battlefield, to the heroism of the fireman, to the physician in the plague-stricken zone, and wherever the occasion involves so many more issues than life. The warning has in it the essence of selfishness, self-preservation, me, mine, our interests.

PROGRESS TAKES A CHANCE

The slogan has little value for the thinker. For if one thinks "safety first" thoughts only, there could be no life, no progress, no inventions, no discoveries. Thinking that gets the world anywhere takes a chance; it is willing to be volcanic if it may be dynamic. It cannot always fit its environment; as often it has to create its own. Thought is like a prairie fire—no telling what the results will be when once started. But in the long run it will be beneficent, grateful to the world as winds that sweep in from the ocean, carrying with them the mystery of vast distances and scattering away the malaras of the low lands.

Said our American sage, Beware when God lets loose a thinker! Such thinkers are troublesome and rare and since God lets them loose they are his earthquakes to break deep fissures into the hard crust of the world. They make miseries for a time, but the miseries turn out to be for the healing of the nations. The plague has in it its own cure.

REVOLUTIONS PACKED AWAY IN THOUGHTS

The thinker has a way of invading our neighborhood satisfactions which we keep all properly labeled on the shelf of tradition for the benefit of posterity, as housewives put down the preserves for the winter. Such thoughts as these immortals release to the world have revolutions packed in them—churches,

universities, battlefields, hospitals, Hague palaces—and these, in turn, reach out to farms and firesides and cities and mines and printing presses and factories and governments and the whole world of love and hatred and strife and bloodshed and healings and devotions and prayers and to the farthest bounds of heathendom.

How can a man think for the future and provide himself with a buffer against all opposition? If one thinks great thoughts he throws himself into the antagonisms of his age, never into the arms of safety. He makes the great adventure. His age may kill him or starve him or hoot at him or drive him mad with its unmeaning flatteries, but every law of the universe works with posterity to make him immortal. That universe seems to say, "You may put him in the grave, but I'll set him on your parlor tables and on your mantels and beautify your walls with him and adorn your fine eloquence with his name." Justice will be done, no matter at what cost.

THOMAS CAMPBELL

Established interests of every kind run the "safety first" flag clear to the top of the mast whenever the thinker appears. He is an unknown quantity, a pioneer who has not been schooled in the wiles of the safe and the sane. These interests scent danger in the new and see in every innovation a revolution and a crisis. But the thinker goes through every wall they rear against him, and when the sounds of strife have died away everybody is on his side. Establishments are meant to mark boundaries, to celebrate ancient triumphs, to bar the door against all whose coinage does not bear a certain image and superscription, to hold fast their crown long after its luster has disappeared.

Suppose Thomas Campbell had taken "safety first" for his guide. Where would the Disciples movement have been? It came into being because, like all reformers and pioneers, he went out not knowing where he went. His brethren in the church that he left begged him to "bear the ills he had rather than to fly to those he knew not of." But he had no desire to play safe—except with his own soul. He turned the prow of his ship toward the boundless deep—in hope. Safety

waved him a farewell from the shore. He was gone.

PHILOSOPHY AND "SAFETY FIRST"

Anaxagoras, born about 449 B. C., was the first Greek philosopher who taught that the sun was not a god. He was persecuted and sentenced to death, but his friend, Pericles, had the sentence changed to a heavy fine and banishment. He boldly declared that a philosopher should tell what he believed to be the truth. He was the next greatest teacher

and scientist after Pythagoras. He was the first Greek philosopher who taught that there was one great Intelligence ruling the universe. He was a seeker after God. Yet he was punished for atheism! Suppose he had lived according to the rule of "safety first!" He might have lived longer, but not so uprightly. He held that truth was dearer than life.

THE SUREST WAY TO SAFETY

"Safety first" had no place in the

life of Jesus. He saved others, himself He could not save. His followers were not to think of their ease or comfort or safety first. They were to think of themselves last of all. "He that saveth his life shall lose it, and he that loseth his life for my sake the same shall find it." He taught us that the surest way to safety in his service is to lose ourselves in activities that have for their object the saving of others.

The child of God who does his Father's will needs no safety device.

The Federal Council and Ourselves

How Union Is Being Sought, Not by Way of Doctrine, but by Way of Song and Service

BY GEORGE A. CAMPBELL

THERE were twenty-nine distinct religious bodies represented at the recent St. Louis meeting, and the representatives talked together, morning, afternoon



Rev. Geo. A. Campbell

and night for a week. They sang and prayed together, lunched and laughed together, and in all grew nearer to one another. The representatives were as official as the polity of their respective bodies would allow.

QUESTIONS FOR CONSIDERATION

The work in hand was the Master's world-wide interests. Is there division where there ought to be union? Are there dangers threatening the home? Is there intemperance in our midst? Is the curse of war upon the world? Is the American Sunday being Europeanized? Is there wasteful competition among the denominations? Well, all these and every other question of common human interest may legitimately come before the Federal Council for consideration.

The Council is an effort to assert the mind of American Christianity. The problems are too tremendous for any single body.

A TENDENCY TOWARD UNITY

The tendency for centuries has been toward division. It is now toward union. Once it was the fashion, if anyone got a new idea, or a new interpretation, to build around it a separate people. It was commonly held that unless we agreed intellectually we could not worship

and work together. The emphasis is shifting. We have ceased to be so sure of the intellect. Religion is of the soul, and the soul has deeper fellowships. Christians will probably never all think alike or interpret alike. We are coming to feel that loyalty to Christ does not altogether consist in correct syllogisms.

Hence, the tendency today is not to separate because of new ideas. All modern conceptions are unifying. The final unity of Christ's Church will rest on the deep common instincts of the soul and on Christ's catholic answer to these instincts.

ARGUMENT LEADS NOWHERE

We used to try to reach unity by arguing; but sooner or later all things that do not bring results will be discarded. Arguing did not bring results.

We are now seeking unity by walking and working together, and praying together. Two souls that really pray together can no longer be rivals. Two souls who unite in the service of clothing the naked, in redeeming the drunkard, in stopping the nation's making drunkards, in cleansing the world of war, can never again walk so far apart. As with individuals, so with religious bodies.

The Federal Council is unifying the prayers, the plans, the work, of the churches of America. It seeks union not by way of doctrine, but by way of song and service.

IS IT CHRISTIAN UNION

Some one will say, "But it is not Christian union, and, therefore, failing to reach my ideal, I cannot give it my support." No, it is not Christian union realized. It is not the

ideal. We will all do well, however, to remember that this is not an ideal world. No church is ideal, no man, no situation is ideal. We are always combating, always doing things by halves, always halting, always compromising. Good and evil, saint and sinner, though opposed, usually mix up a good deal.

The New Jerusalem is a perfect city, but the way leading to it is often rough and thorny to the pilgrim's feet.

The Federal Council is the way to better things. It points right. I am enthusiastic over the way the light of the celestial city shines upon it. It stirs me to think of the representatives of all the Protestant bodies in America treading this unitive path. Surely, Christ must Himself walk therein.

REAL BUSINESS TRANSACTED

It was good to be in St. Louis. Reports of the commission that visited Japan, a wireless from Germany, a cable from London, gave us the sense of a world body grappling with mighty problems.

Our delegates were younger than those of any other body. I think our men would not average over fifty, while no other body of representatives would average less than sixty. We have done well by our preachers in the days of their physical magnetism, but we have not sufficiently honored those of older years and maturer judgment and experience.

The gathering in St. Louis did business. It was a deliberative body. The morning and afternoon sessions were devoted to business. Standing commissions do their work seriously. Their work covers such vital subjects as temperance, education, family life, peace, social serv-

ice, Sunday observance, etc. The reports are printed and distributed before being presented to the convention. The commission plan makes it possible to have many men studying the work of the Council, and certainly is more efficient than the plan of leaving everything to a resolutions committee.

Our national gathering would do well to have commissions seriously studying its work. It would also do well to devote its mornings to

business. We must use more of the latent ability and we must have more interchange of thought. *The average person attending our conventions does not need to be preached to, but to be deliberated with.*

Another good feature of the St. Louis meeting was the business committee. All matters of importance went before this committee. It might have been overloaded, but this plan prevents unwise and hasty action.

There were thirty delegates of our people there. Certainly all of these must have been impressed with the conduct of the meeting. Its good influence cannot help but react upon our gatherings. * * *

All Disciples attending, I think, must believe that this great organization is helping to answer Christ's prayer for the oneness of His followers. It is not the answer, but it is a help toward that answer.

The Hymns We Sing

From the Continent

IN THE frequent and familiar discussion about songs for young people, very little has been said about the hymnology of the adult congregation. Its general excellence has been taken for granted, and many have earnestly pleaded that its high standard be maintained for the young people as well. The fact that church hymnals are so much more enduring than the lighter books and are therefore prepared with greater deliberation, doubtless explains in large part their higher standard. Yet it does not do to take too much for granted even here. Ministers and other church leaders ought to study carefully the hymnology of the time. That is the easier to do since there are so many excellent books available.

TRUTH IN HYMNS

From the church's point of view the primary test of a hymn must be its truth. More theology is taught in hymns than in pulpits. Creeds are not so impressive as the words of hymns sung over and over again, inevitably making their impression. Many church people who have heard scores of sermons on the doctrine of the Trinity fail to retain any lasting impression of them.

When the average believer tries to explain the doctrine of the Trinity, he finds difficulty in expression. Hymns simply assert, and the average believer somehow feels that the doctrine is true even if he cannot explain it. He has sung the hymns which speak of the Father, Son and Holy Spirit, "God in three persons, blessed Trinity," has lifted his voice to "the great One in Three," and without his will it has become a factor of his religious thinking. More is taught the average congregation about the cross of Christ in hymns than in sermons. The faith of the church about the future life has been influenced more by its hymns than by the formalities of its creeds. It is the same with almost or quite every doctrine of the church.

It may even be said that for a legion

of men and women the hymns they have sung have been larger factors in their religious thinking than the Bible itself. The earliest form of literature was lyrical, Professor R. G. Moulton finds, and there is something about the rhythmical phrasing of hymns, with their short lines, rhyming in quick succession, which touches a primitive chord in all men. If the average man can remember anything verbally, it is sure to be poetry. Faster than verses of Scripture, verses of hymns are apt to stick. Many men can recall the little jingles they learned in Sunday School, when all the prose they have enjoyed is forgotten.

This makes it profoundly important that the teaching of hymns be true. It was after a hymn in his prayer meeting, called for by someone in the congregation, that Henry Ward Beecher settled back in his chair with a sigh of relief, saying, "That's a lie, thank God!" Other men have had the same feeling at times. One honored minister comes to mind who stopped a congregation in the midst of a hymn, saying, "Brethren, you are about to sing a bit of blasphemy from which I would like to save you."

There are occasional hymns which congregations sing with gusto which are simply not true, if the Christian faith is true. It may be that the hymn presses one phase of truth too far; it may be a figure of speech which is dangerous if it should be taken literally;

it may be the survival of an expression which was once understood properly, but has now gone wholly aside from its original meaning. The error may be incidental, or it may be fundamental. The hymn is tolerated only by refusing to take the lines at their face meaning.

REVISING HYMNS

Of course, there will always be danger of revising hymns to fit a mood of thought, whereas a really great hymn is not a matter of moods at all, but deals with some fundamental aspect of truth. Indeed, revision of hymns is a fairly thankless task better left undone. Most hymns are unities in themselves, and if there is error to be avoided at all it is generally as well to avoid the entire hymn. Nor has a leader the right to impose on a congregation his personal quirks or limitations of religious thinking. It remains of grave importance that hymns be selected primarily for their downright truthfulness.

Then, close following on that, must come literary merit—worthiness for use in lifting the hearts of worshipers to God. Plenty of true rhymes are not worthy of place in hymnology. They may be true enough, but they are not substantial enough to uphold the hearts of worshiping people. The ideal for which the leader looks is a helpful Christian truth in a worthy setting for worship and fellowship.

THE BATTLE SONG OF TRUTH

By THOMAS CURTIS CLARK

What though the day be lost, and every warrior slain!
A million years are His to win the field again.
The triumph is to God, however long the strife;
For sin and death must yield to him, the Lord of Life.

The planets are in league against the hosts of night;
The sun itself goes forth to battle for the right.
The ages fight for God! Shall we the contest yield?
Arise, ye sons of truth, and sweep the hostile field!

The Christmas Message

OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

THIS Christmas season finds our homes in a happiness and comfort, not only impressive in their profound contrast to the distress and grief of homes in other lands, but also enlarged beyond our own ordinary measure.

The world is not unlike the Holy Land of twenty centuries ago. For while we follow the wise men to the Eastern Star and bring our gold and frankincense and myrrh to the cradle of the Infant Christ, in other lands Herod rules and dying children cause lamentation and weeping and great mourning; Rachels weeping for their children, and who will not be comforted because they are not.

The Christmas sun this year shines only upon our half of the world. May we not, without lessening the joy of our homes, deepen it and make it radiant with the spiritual light of a sweet unselfishness by remembering:

The little children who lead their blinded fathers by the hand in Italy and Russia, Great Britain, France, Austria and Germany, and other lands;

The starving and unsheltered infants in stricken Serbia, and her many neighbors;

The million children in Belgium, worse off than they were last Christmas, dying of the white plague because they cannot get the "extra meal a day" which the Commission is trying to secure for them;

That long-suffering Poland, without early and generous help, will soon have a childless Christmas;

That little Hebrew boys and girls in all lands are having an already full cup of suffering run over—and that Jesus was a Hebrew boy;

That a million Sunday school children in Belgium and thousands of Huguenot boys and girls will have no joyous Christmas tree;

That the "Christmas ship" to Armenia and Syria will be the only Christmas joy in those Eastern lands of pitiless persecution;

That there are numberless other children of other races whose faces wear no smile of happiness.

Our homes would not be any happier if we should forget these "little ones."

We would persuasively suggest:

(1) That at some time during the hours of public worship on Christmas Sunday, December 24, prayer be made to God and entreaty to the souls of men, for an enlarged compassion in our own hearts, and for peace and justice and good will among men;

(2) That in the Sunday school on that day there be a Christmas service in behalf of the children across the sea;

(3) That at these services offerings, from young and old, be received which shall not be a mere interchange of gifts between ourselves, but a great expression of Christlike unselfishness;

(4) That to every Christmas-tree gathering such gifts be brought;

(5) That at the family altar of every Christian home, on Christmas Day, gifts be made equal in value to those given in the family circle,

for some home in the Near East or the Far East—a home for a home;

(6) That each church, in appropriating expenditures for its own Sunday school Christmas, set apart also an equal gift for a school of children across the sea;

(7) That for every Christmas dinner a gift of equal value be made for the starving children of Europe and Asia.

SHAILER MATHEWS,
PRESIDENT.

CHARLES S. MACFARLAND,
GENERAL SECRETARY.

Peace on Earth as it is in Heaven

James Austin Murray

There comes a Voice from o'er the Sea
That brings to all Humanity
A hope, this Christmastide.
Now, let the Angel choir sing
While pealing chimes of gladness ring
And herald far and wide
A mandate from the Prince of Peace
That Hell's turmoil forever cease
And Peace on Earth abide!

Lord! from our hearts purge hate and sin
And let Thy Spirit dwell within,
All Truth and Charity.
Thou see'st from Thy throne on high
Thy erring children fall and die
By cruel War's decree;
Father of Mercy, in Thy might
Direct our rulers' hearts aright,
Thy light, O let them see!

In place of hate, and greed, and pride
Let Love within their hearts abide:
Good will to all on Earth.

Then, swell the Angel choir and sing
A glorious anthem to our King
In gratitude and mirth.

Lo! let this message come to them
Bright as the Star of Bethlehem:
Peace! blessed Peace! on Earth.

Social Interpretations

By Alva W. Taylor

The By-Products of the War

WHEN we read of the inconceivable sums being spent in the great war and of the almost inconceivable numbers of men who are being killed and wounded we have only the beginning of the war's toll told.



The by-product of its destruction is even greater than the direct product. International law is supposed to make war civilized, though the use of the term civilization in relation to war is somewhat ironical. The world is waking up to the fact that war is not a normal necessity of human life, but like other atavistic returns of nature to primitive forms is a slipping back of civilization into savagery. The abject destitution which afflicts no less than 25,000,000 around the battle lines is the main by-products of this war.

In Belgium 3,000,000 are suffering. In Northern France 2,000,000 are practically barefoot and shivering as winter begins. In Serbia an entire people of 5,000,000 are destitute. In Poland, most pitiable perhaps of all these, there are 11,000,000, among whom few children under five years can be found because poverty and suffering and the inhumanity of mankind to man have made a nation destitute. In eastern Prussia, where the armies have trampled back and forth, are another million and a half whose fortune is perhaps a little better because they are within reach of their countrymen. A million are left in Armenia unmassacred but destined to the slow death of starvation unless help can reach them; while in Albania, least talked of but perhaps even more desperately pitiable than any, are a million and a half slowly perishing of starvation.

Here is a total of more than 25,000,000 people rendered helpless by the great war machine. In some of these lands where corn is a common product it is now selling for \$50 a bushel, flour for \$80 a sack and macaroni for \$5 a pound. Ambassador Morgenthau startled us when he returned from Armenia and

asked for \$5,000,000, but now the Jews are raising \$16,000,000 for their fellow sufferers alone. England and France have already contributed in the past year more than \$25,000,000 and there is a movement under way in this country to ask the people who have profited so tremendously by war's necessities to give fifty or even a hundred million dollars to save that innocent civilian population that is destined to death if relief does not come.

With our national wealth through war business approaching the \$200,000,000,000 mark, \$50,000,000 would be a small sum for American philanthropy, but tragic as it is the men who are making their millions out of the war are the men who can look on with grim tearlessness while multitudes die for the lack of the succor they might give.

It is gratifying to report that the Armenian Syrian fund is nearing the \$2,000,000 mark and that a great Christmas ship will be sent from this country, but our gratification turns to sadness when we realize that this munificence is niggardly in sight of the remarkable wealth the war has brought to our shores, and is only a beggarly pittance in the light of the need of the war's sufferers.

A United Effort For Labor

The recent meeting of the American Federation of Labor in Baltimore found organized labor more united than ever before in its history. The railroad brotherhoods have never joined the American Federation. They have clung steadfastly to the old trades union type, that is, each trade being organized to promote its own craft's welfare without organization to promote the welfare of labor as a whole. The leaders of these brotherhoods appeared upon the convention platform at Baltimore and acknowledged that the time had come when all labor must stand together and fight for the common cause. It is probable that steps will be taken to join the federation in course of time.

Within the convention there were the usual number of jurisdictional difficulties to settle, but that is only inherent in the federated form of organization. Samuel Gompers was re-elected for the thirty-fourth time as president, and his fighting

declaration against the tyranny of the injunction when applied to labor as if it were property, brought the convention to its feet with enthusiastic applause. The time has just about come when human beings can no longer be treated as property through either a legal or economic construction of work and wages in property terms. The leveling of the injunction as a restraint upon the free right of individuals simply because they happen to be workingmen will also have to go. It is applied in such a way to no other class of human beings today.

*

The convention declared against compulsory arbitration. Here the labor leaders are due to fight public opinion with the hope of nothing more than a compromise, for the public, the big third party to every strife between capital and labor, is rapidly becoming convinced that judicial processes must be substituted for strife with its consequent loss to the public. The worker construes compulsory arbitration as a delimitation of his liberties because it may compel him to work when he does not wish to work. President Wilson pointed out in his recent message that no such revolutionary step was contemplated, but conciliatory methods must be pursued instead of those of violence.

The convention accepted the challenge to war given by the National Conference Board, which was recently organized as a successor to the old National Manufacturers' Association with the direct declaration that it was out to fight organized labor. This "Board" represents eight billions of dollars of capital and employs seven million men. These things constitute signs of internal warfare. There is no doubt that the spirit of peace and conciliation is growing mightily in the minds of the people of this country, just as the spirit of peace was growing mightily in the minds of the common people of Europe two years ago, while at the same time the organizations of government under the tutelage of political leaders were tightening for the fight, and just so it appears to be in the industrial world today. The spirit of peace grows in an unorganized fashion, and the determination of the organizations at headquarters to fight more bitterly bids fair to engulf the spirit of peace.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

The Awakening Interest in Church Unity

AN indication of the magnitude and momentum which the movement toward church union is attaining is the constantly increasing space devoted to it in the various journals dealing with country life. "Rural Manhood," the official organ of the county work department of the Y. M. C. A., has recently set aside a number of pages for the discussion of religious unification, similar to that which we are maintaining in *The Christian Century*. The following letter is clipped from the October number:

Believing that there is such a thing as a town of about 900 inhabitants having too many churches, there is a growing sentiment among the members of the Congregational and Christian churches that a union of the two churches on a basis of federation is desirable. Each church has a resident membership of about seventy. With the exception of about two months, the Congregationalists have had a resident pastor and were planning to secure a man to come about the middle of September, when it was learned that the people of the Christian church, whose minister's term expired last Sunday, were not planning to retire him and did not plan to call any other man.

* * *

It can truthfully be said that neither church is at the present time in a very flourishing condition. The result has been that in spite of bitter opposition on the part of a few, committees have been elected from each church to draw up a union agreement for a federated church. These committees met and were able to agree on points of doctrine without contention and devised a plan whereby the two churches should agree to hold union church and Sunday school services, as well as prayer meeting, Ladies' Aid meetings, etc., for a year, to be supervised by a joint council or committee elected from both churches. If at the end of that time things seemed to be moving harmoniously, they would draw up a permanent agreement. It was also thought best by the committees to hire as pastor a man belonging to neither Congregational nor Christian denomination.

(Signed) A PASTOR.

P. S. It has occurred to me that I didn't mention the fact that there is a Methodist church of about 100 members, some of the most influential of whom favor uniting with the Congregational or Christian churches.

Progress at Parma, Mich.

At Parma, Michigan, there is a federated church of Baptist and Presbyterian interests. Four years ago the respective churches were so low in membership, interest and attendance that they were on the verge of disbanding. By wise denominational guidance they were united in a federation, though each church maintains its individuality.

The fourth annual anniversary of the union was celebrated on November 9. A feeling of true Christian harmony prevailed. The church acted in all matters as a unit. Reports showed that fifty-two members had been received during the past year, thirty-one Presbyterians and twenty-one Baptists, mostly on confession of faith and baptism. All bills have been promptly paid and a balance left in the treasury. More than \$100 has been given to missions, about equally divided between the denominations. The Ladies Aid expended about \$100 and has a like balance. The Sunday School has more than doubled its attendance during the past year, having an average attendance of nearly 100. A men's class has been organized and is well attended. The church council, a body to guide the finances of the church, consisting of four members, was elected by the entire church for the ensuing year. The church has now a combined membership of 160 members.

A hearty vote of appreciation was extended to the pastor and his salary substantially increased. The church is planning an extension campaign to reach the unchurched during the coming church year. A recent every-member canvass conducted by twelve men resulted not only in increased offerings for the local work and for missions, but an increased sense of fellowship and responsibility for the success of the Kingdom here.

GEORGE H. WAID, PASTOR.

Dr. V. K. Wellington Koo, the new Chinese ambassador to the United States, is a graduate of a Christian college, Shanghai. He is also a devoted Christian.

Recent Books

THE PICTURE LAND OF THE HEART. By William Allen Knight. In this ideal gift book the author, best known for his earlier "Song of Our Syrian Guest," has woven together the charm of the typical modern village and of Bible scenes. The light of the Gospel story is thrown upon the life of today, with its problems and mysteries. The Old Dominic is charming. (Pilgrim Press, Boston. \$1.25.)

SALT WATER POEMS AND BALLADS. By John Masefield. Readers of poetry who have tired of the freakisms of much of the so-called verse being written in America will find what they have been longing for in the swinging sea poems of Masefield. He is a realist, and at the same time a poet—which many long-haired verse librarians are not. The thing about Masefield which impresses you as you hear him reading from his own works is that he is first a man, then a poet. (Macmillan Company, New York. \$2.00.)

DANTE: HOW TO KNOW HIM. By Alfred M. Brooks. This is a successful attempt to make this most wonderful Word of the middle ages live again for modern readers. The prose translations of much of the Divine Comedy is exceedingly helpful toward a comprehension of the work. (Bobbs-Merrill Company, Indianapolis. \$1.25 net.)

WHAT THE STARS SAW. By Caroline Kellogg. This little book tells with great charm the stories from the life of Christ which appeal most to young readers. The book is beautifully illustrated and will please any child. (Bobbs-Merrill Company. 50 cents net.)

THE BOYS' BOOK OF MECHANICAL MODELS. By Wm. B. Stout. The ideas collected together in this attractive volume are the fruit of several years' work with boys. There is no more attractive gift for Junior boys. (Little, Brown & Co., Boston. \$1.50.)

TOYS AND OTHER THINGS. By Herbert Booth. A series of talks to parents, teachers, young people and children on the principles associated with playthings. Excellent for use by pastors supplementary to sermons in evening services. (George H. Doran, New York. \$1.00 net.)

THE ROMANCE OF THE MARTIN CONNOR. By Oswald Kendall. Mr. Kendall is a young Englishman, who has had a wide experience as a sailor. He has acquired a wealth of material, and is in this book making his first attempt to put down for others these thrilling experiences. His place is assured as a writer of sea stories. The present volume contains the adventures of an American tramp steamer that sailed from Galveston to the head waters of the Amazon on business connected with rubber importation. There is much humor in the book, and great descriptive power is shown. (Houghton-Mifflin Company, Boston.)

MOTHER GOOSE CHILDREN. By Mary F. Blaisdell. For children of 6 to 9. (Little, Brown & Co., Boston. 50 cents net.)

GALLIPOLI. By John Masefield. The English poet states in his introduction to this book that he was asked by so many people in America why the attempt had been made to land and fight at the Dardanelles that he was moved to prepare a statement of the case as he sees it. Mr. Masefield served in the Dardanelles campaign, and knows whereof he speaks in this volume. The book is in fact a prose epic, written in Masefield's rare style. It will live as one of the dependable records of the Great War. (Macmillan, New York. \$1.25 net.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Evangelistic Movement for Chicago

The Chicago Church Federation Council, of which Dr. H. L. Willett is president, is asking the evangelical churches of the city to participate in a city-wide evangelistic movement in the period between January 1st and Easter. Each church is asked to stress the evangelistic note at this session. The churches are also asked to provide for a series of nightly meetings extending over two weeks or more, in which there shall be special effort for the conversion of those out of Christ. The recommendations this year suggest that each pastor be his own evangelist, and that each church furnish its own personal workers. Rev. Charles K. Carpenter is the chairman of the Evangelistic committee.

Professor Deissmann on Arbitration

Professor Adolf Deissmann, the celebrated orientalist of Germany, has replied by wireless to the inquiry of Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, with reference to the attitude of Germany toward the future arbitration of international disputes. After quoting Chancellor von Bethmann-Hollweg as favoring this, he adds the following comment: "Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations must be burnt out and the intellectual heads of nations, above all the Christian leaders, must under full recognition of the bona fides of their opponents, be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of reconstruction. In creating this atmosphere, which is pre-requisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharisaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard combatants

as suffering brethren, nurse their wounds and reconsider the attitude of their hearts and minds."

Open Church Succeeds

The First Baptist Church of Los Gatos, Cal., will soon celebrate the fifth year of what it calls its "emancipation" on December 31. Five years ago the church decided to lay aside every ritualistic test of membership and to admit good friends of Jesus Christ with whatsoever kind of baptism they might have. It was even provided that people might unite with the church with no baptism at all. The ecclesiastical machinery brought suit in the court to oust the church from its name and property, but these suits were not successful. The church has grown nicely and will soon hold its "Springtime Conference," which this year will consider the question of tax reform. Since the Los Gatos church opened its membership, several Baptist churches in the east have followed suit.

Want to Share Christmas with European Children

The Federal Council of the Churches of Christ in America wishes that the churches of this country should share their Christmas joys with the children beyond the sea. A remarkable message has been sent to the churches to be read on December 24, which asks that the Christmas giving be on the "fifty-fifty" plan, so the children beyond the sea may have their share of the Christmas blessings.

Two Presbyterians Resign

Two leading Presbyterian preachers of the Chicago group have recently resigned. They are Rev. Martin D. Hardin, for nine years pastor of Third Presbyterian Church on the west side, and Dr. George N. Luceock, who has been pastor in Oak Park. Dr. Hardin will take a year for rest in the state of Virginia, and Dr. Luceock has accepted the pastorate of the Westminster Church in Wooster, Ohio.

Federal Council Simplifies Organization

One of the direct results of the meeting in St. Louis of the Federal

Council of the Churches of Christ in America has been the simplification of the organization. Several commissions were abolished, including those having to do with home missions, foreign missions, family life and Sabbath observance. The commission on state and local federations and the commission on federated movements have been combined. Every effort is being made to keep the machinery of the organization in active and serviceable shape.

Methodist Missions Makes Records

The Methodist Episcopal Church has its mission headquarters in New York. There has been great rejoicing in the Mission rooms this year over an increase of receipts of two hundred and fifty thousand dollars. The total receipts for the year were \$1,933,000. This does not include the money raised by the Methodist women; this would bring the total well up toward three millions of dollars. In spite of this seemingly big total, Methodist newspapers are reminding the people that this is only about seventy-five cents a member in their denomination for missions and efforts will be made to increase the offerings.

Y. M. C. A. Holds Conferences

Winter conferences, which undertake to bring to city Young Women's Christian Association members something of the inspiration found in the well-known Summer Conferences at Silver Bay, Lake Geneva, Seabeck, etc., are being held in Bangor, Buffalo, Denver, Milwaukee, Minneapolis, Portland and a dozen other cities at this time. They mark the tenth anniversary of the organization of the National Board of the Young Women's Christian Associations in 1906 and consist of classes in Christian Fundamentals, Personal and Social Evangelism, Bible and Mission Study and Talks to Girls on the Abundant Life in Christ Jesus. These are held at the particular hours convenient for employed young women, older school girls and women at home. National secretaries, local pastors and Association leaders make up the staff for these five-day conferences, which begin on a Tuesday evening with community fellowship and close on the following Sunday afternoon with an appeal for World fellowship.

The Sunday School Lesson

The Light of the World

The Lesson in Today's Life

By JOHN R. EWERS

THE First Christian church in Youngstown, Ohio, has wonderful art glass windows. They were chosen by George Anderson, who for thirteen years was minister of that congregation. He



was an Englishman and had a high ideal of the place and value of worship. Under him the order of worship was rich and uplifting to a degree. Among other beautiful win-

dows in that church one particularly dwells in my memory: "The Light of the World," by Holman Hunt. The thorn-crowned Christ stands before the oaken door of a house. In his hand he holds a lantern. He is gently knocking upon that solid door. Such sympathy has the artist put into that picture that it always inspires in me a keen feeling of pain—how long before that door will be opened? Someone once criticised the picture in Holman Hunt's presence, saying, "There is no knob on the door." "Yes, there is," replied the artist, "It is on the inside."

"Behold, I stand at the door and knock," but if the door is ever opened the man within must voluntarily open it. Jesus will not ruthlessly smash that door. He will patiently wait for a time and then he will move on down the street. The day of grace will be over. I am haunted yet by that patient figure standing before that fast-closed door! What song so tenderly appealing as the one beginning:

O Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er;
Shame on us, Christian brothers,
His name and sign who bear;
O, shame, thrice shame upon us,
To keep him standing there!

O Jesus, Thou art knocking;
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred;
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

What so dramatic as the Lord of Heaven before your closed door! What so tragic as your refusal or neglect to open it! Are you counting your pile of gold and can you not hear that gentle rapping? Are you poring over your book, that your attention is preoccupied? Is the noise of your merry revel so loud and boisterous that the persistent knock, knock, knock of Jesus cannot be heard? The Lord Christ at the door of your heart! What response?

An old lady lived in a hamlet not far from London. She had always loved Queen Victoria but had never seen her. Her one ambition was to see the Queen. One day an open carriage stopped before her door. A heavy rain was just beginning. The coachman asked for the loan of an umbrella. Now the old lady had two umbrellas, one of silk, the other of cotton. For a moment she weighed

in her simple mind the ponderous question as to which one she should loan to the rich woman who waited in the rain without; then with characteristic selfishness she handed out the old, bleached, cotton umbrella and the carriage drove rapidly away. A few days after, the coachman stood before the door again. He was returning the old, faded umbrella and as he handed it back he said, "Queen Victoria wishes me to thank you for the loan of your umbrella!" Prudent selfishness again defeated.

* * *

Yes, Christ is the Light of the World. He shineth, like the sun, upon every one born into the world, but if you hide in the dark cellar of your selfishness, that light is not for you. The other day you took your flowers into the cellar. There they will become pale and sickly, like a tenement child. Next spring when the warm days come again you will take these flowers out into the sunlight and again there they will grow daily into wonderful beauty. Live in the light. Let the sunlight of Christ's personality shine upon you so that you may naturally develop into spiritual strength and beauty.

THE LIFE OF CHRIST

will be the theme of the International Uniform Sunday School lessons for the first six months of next year. There is no other course of study that offers such an opportunity as this for interesting and profitable work in adult and young people's classes. There is no better method of conducting Bible class work than by the question method. This is the plan of study followed in the best text on Christ's life published—

"THE LIFE OF JESUS"

By Dr. Lor E. Scott

SEND 50c FOR A SAMPLE COPY OF THE BOOK.
IT SELLS IN LOTS OF 10 OR MORE AT 40c.

Disciples Publication Society
700 East Fortieth Street - - CHICAGO

Disciples Table Talk

Winfield, Kan., Church Starts New Year Right

Not every evangelistic effort leaves a church in better condition than it was before the meetings, but that is the case at Winfield, Kan., where R. W. Gentry ministers, and where Herbert Yeuell has just concluded a most successful series of meetings. At the final services \$800 was raised in the congregation to pay off an old indebtedness and, writes Mr. Gentry, "the church goes into the new year with a clean slate and fond hopes." Considering the fact that Winfield, an ultra college town, has almost invariably proved a Waterloo for evangelists, Mr. Gentry speaks in words of the highest appreciation of the service Mr. Yeuell has rendered the church and community; for not only were there confessions every evening, but also the preaching of the evangelist was "a great strength and inspiration to the church." Devoid of cheap methods, Mr. Yeuell's style is popular. His lectures and recitals were well patronized and the profits from them easily took care of the expenses of the meetings.

Danville, Ind., Church Gives Christmas Gifts to Children

Chas. O. Lee, of the church of Danville, Ind., which church is also called "The Danville Community Center," has conceived an unusual plan for bringing cheer to the children of the town. The Community Center season tickets, including privileges of both gymnasium and club rooms, sell at from \$2.25 to \$4.05. During December the management of the Center proposes to give these tickets to citizens of Danville at half price, on the condition that they be presented to boys or girls of the community who are not now enjoying the privileges of the Center. The Danville church is coming to be a shining light in the Indiana town, as well as in a wider range.

Bowling Green, Mo., Church Dedicates

Bowling Green, Mo., is known as the home of Speaker Champ Clark, but it is also known for the good work being done by the Disciples church there, under the leadership of Arthur Stout. C. H. Winders, who led in the dedication of the new \$29,000 building at Bowling Green, says of the pastor: "The one man who led so wisely and faithfully, and to whom the chief credit is due, is the honored and beloved pastor, Arthur Stout. He is held in high esteem by the entire community and loved for his real worth by every member of the church." Mr. Winders found \$6,000 yet needed to take care of the expense of the building and succeeded in raising the entire amount in cash and one-year notes. In a two weeks meeting, held after the dedication, 23 persons were added to the church membership. Mr. Stout writes that the evangelist won the heart of the community and strengthened the spiritual life of Bowling Green.

Kansas Pastor Leads in Civic Enterprises

F. W. Lynch, minister of the church at Sharon, Kan., has recently been elected secretary and a member of the

Executive Committee of the Sharon Commercial Club. Mr. Lynch believes in taking an active part in all civic enterprises. The result of this interest on his part are seen in a greatly increased church attendance and a doubled Sunday school during his brief ministry of eight months at Sharon.

Seventy Men Conduct Evening Service

The every-member canvass at University Place church, Des Moines, which was carried through with great success on December 3, assures the largest offerings for current expenses and missions in the history of the church. At the evening service on that day the seventy men of the team had entire charge of the program, Mr. Medbury, the pastor, being allowed to sit in the pews. A pleasing feature of the service was the singing of old hymns, led by the chorus of seventy men.

California Disciple Endeavorers Excel

The Christian Endeavor Society of the Oakland, Cal., church carried off the county union efficiency banner at the recent monthly Endeavor gathering, held at the Oakland Y. M. C. A. headquarters. The Intermediate organization of the Fruitvale church captured a like honor among the Intermediates. There were between 40 and 50 societies contesting.

High Aims at Carthage, Mo.

Among the "Aims" of First church, Carthage, Mo., to be realized by 1920, are the following: Church debt paid; 1,000 active members; 1,000 active members in the Sunday school. During the present year the congregation will strive to reach an active membership of 700, a Sunday school membership of 500, a Christian Endeavor roll of 150, a prayer-meeting attendance of 100, a C. W. B. M.

auxiliary of 125 members and an average church attendance at both services of 400. Chas. H. Swift is the new leader at Carthage.

Finance Achievement at Somerset, Pa.

S. G. Buckner has served the Somerset, Pa., church only four years, but during this time over \$15,000 has been paid by the congregation on the church debt. Only \$3,500 remains against the church. Crayton S. Brooks will lead the Somerset church in a meeting during February.

Educational Day Next Month

January 21 has been set apart throughout the brotherhood as Educational Day. Special sermons on education will be preached in the churches and offerings will be received for the work of the national board of Christian Education.

D. R. Dungan Meets With Accident

D. R. Dungan is reported to have met with an accident while on his way over to Hawaii. A fall caused by the lurching of the vessel on which Dr. Dungan and wife had passage, made it necessary for him to enter Queen's Hospital, in Honolulu for several days.

A Busy Texas Secretary

Secretary Clifton S. Weaver, of the Educational Movement among the Disciples of Christ in Texas, has himself visited 120 churches during the campaign which began June 19.

Special Sermons for Men at Franklin, Ind.

Claude A. Burkhardt, of Tabernacle church, Franklin, Ind., has sent out to two hundred citizens of Franklin a list of eight questions, to be answered and returned to him. Upon the basis of the replies received Mr. Burkhardt will prepare a series of sermons to be delivered to the men of the community, beginning with the new year. The following are the questions put to his fellow citizens: "Are you a member of any

Mrs. Harry Munro Reaches Alaska

This letter, from Mrs. Harry Munro to Secretary R. M. Hopkins, sent under date of November 22, will be eagerly read by all interested in the new Alaska mission, to be conducted by Mr. and Mrs. Munro:

"We arrived in Seward yesterday morning early, on the Watson. We had a delightful trip, with good weather and sunshine all the way. It seems that we just missed the storms all along. The sun has been shining since I came, for the first time this fall. Mr. Munro took a picture of the new church building yesterday.

"I was treated with every kindness and consideration by the good people in Seattle, making my trip very easy.

"Yesterday I received quite a number of calls from the ladies here. I am sure we will like this work.

"I found the weather here quite a change from southern California. Anna Laura is afraid of the ice, for she slips on it. The wind is too bad to trust her out of doors very much.

"The Christmas presents that could be used here would be any good books, scientific or fiction; subscriptions to

good magazines for the reading room to be opened; subscriptions to the Sunday papers of various cities; a good kindergarten magazine for the kindergarten to be opened; kindergarten equipment of any kind; Mr. Munro needs tools to use with his manual training classes. Express and freight are so high that things sent here have to be confined mostly to things which can come by parcel post.

"Coal is \$28 a ton here, so if any one lives where it is cheap, he might send a chunk or so of that.

"MRS. HARRY C. MUNRO."

Mr. Hopkins writes that "our newest Bible school, the one Farthest North, sends its first offering for home missions."

"Seward, Alaska, Nov. 26, 1916.

"Dear Brother Hopkins:

"Enclosed find a check for five dollars, the offering for home missions of the Seward Christian Sunday school. We had an attendance of twenty and a little program of recitations and special music. We used part of the material furnished by the Board. Everything is fine.

"HARRY C. MUNRO."

church? Why?" "Do you attend the services of the church as regularly as formerly? Why?" "Do you consider that the churches have a real work to do in Franklin? What?" "Has the church of today a program that is big and vital enough to challenge the intelligent support of busy men of affairs?" "Do you think men generally are coming nearer to or drifting further away from the church? Why?" "If you are a Christian, approximately how many men have you tried to interest in the church in the past year? If not a Christian, how many have tried to interest you?" "What noteworthy criticisms of the church have come before your notice in the past year?" "Can a man be a Christian and voluntarily live apart from the church?"

Another Disciple Minister Writes a Book

F. Lewis Starbuck, pastor of Howett Street church, Peoria, Ill., has had considerable experience in journalistic work, having written several short stories, which have been published in Canada, Australia and Norway, as well as in the United States. He has written an allegory in three parts which has recently been published under the title "Dan."

Educational Week at Springfield, Ill., Church

Mention was made in an earlier number of The Christian Century of the "Educational Week" which has been planned by First Church, Springfield, Ill. The date is January 7-14. Frank W. Allen, who leads at Springfield, sends further details of the plans. On Sunday, January 7, C. C. Morrison, of The Christian Century, will speak at the morning service on "The Continent of Opportunity—South America." On Monday, Religious Education Day, Dr. H. F. Cope, general secretary of the Religious Education Association, will lead in conferences and will speak in the evening on "Making a New World." Tuesday will be Social Service Day, and leaders will be O. F. Jordan, of Chicago; H. H. Peters, of the Illinois state work, and A. W. Taylor, of Columbia, Mo. The C. W. B. M. will have charge of the meetings on Wednesday. Miss Bertha Lacock and W. C. MacDougall will lead in daily conferences and speak at the evening service. Thursday will be Foreign Mission Day. The church dinner will be held in the afternoon, with addresses by A. McLean and two of the missionaries in the evening. American Missions will be featured on Friday, with afternoon conferences and an address in the evening by F. W. Burnham. Mr. Burnham will also preach at the church on Sunday morning, this being

the annual ordination service of newly-elected elders and deacons.

Eight Years of Good Service at Alliance, O.

C. B. Reynolds began his ninth year of work at Alliance, O., on last Sunday. The eight years of Mr. Reynolds' service have been years of achievement. Among the tasks that have been undertaken with success are the following: Mortgage on church building burned; church became living link, both in the foreign and home field; completed parsonage; church building repaired; a secretary added to the payroll; a tabernacle erected to give more Sunday School room; contribution of \$300 to state missions. During these years the pastor has received into the church fellowship 582 members. George B. Baird is serving the church as its living link in Lu Chow Fu, China; V. L. King is the home field living link, ministering to the church at Kensington, Pa.; and E. S. Farmer serves the church at Sidney, O., as the state living link of the Alliance Church. As Mr. Reynolds says: "The sun never ceases to shine on the work of the Alliance Church. When it is night in America the sun is shining in China. When Farmer, King and Reynolds are sleeping, Baird is busy in his China field."

Disciple Minister Preaches in Jewish Temple

Perry J. Rice, of First church, El Paso, Tex., had the novel experience of preaching, two weeks ago, in the new \$75,000 Jewish temple of his city. The occasion was the felicitation service, which was held as the closing service of the series of dedicatory services. Mr. Rice writes that Chaplain James T. Moore, of the Second Georgia Infantry, preached the C. W. B. M. sermon at the El Paso church. Mr. Moore is a son of A. R. Moore, pastor at Savannah, Ga.

Large Annuity Gift for Ministerial Relief

Secretary W. R. Warren writes that on the eve of the annual observance of Ministerial Relief Day, Christmas Sunday, it is encouraging to report that a friend of many years has given this fund \$10,000 on the annuity plan. Others are known to be planning to take out annuity bonds at an early date. With one of these it will be the third within two years. Churches and Sunday Schools are promising greater offerings than ever before. Miss Emma Newcomer, of a family that has constantly helped, has become an Individual Living Link by giving \$100. Mr. Warren writes fur-

ther: "Let all friends remember that the roll grows rapidly and that large gains in regular receipts must be made to avoid actual suffering. Only the interest on the \$10,000 mentioned above, or any other annuity gift, can be used, and even that must go to the donors until their death."

C. R. Stauffer to Lead in Cincinnati Evangelistic Campaign

C. R. Stauffer, the energetic pastor at the Norwood Church, Cincinnati, O., has been appointed "Prayer Captain" of the city-wide evangelistic campaign being undertaken by the Federation of Protestant churches in Cincinnati. Under his leadership the city has been divided into twenty-five districts and hundreds of cottage prayer meetings will be conducted for four weeks, beginning January 14. The subject of prayer was discussed from many pulpits in Cincinnati two weeks ago, in anticipation of the evangelistic effort.

Records of Northern Illinois Ministerial Institute Wanted

B. H. Cleaver, of Canton, Ill., has been elected secretary-treasurer of the Northern Illinois Ministerial Institute, and writes that he would like to have, if possible, the programs of the sessions of 1909 (at Decatur) and of 1914 (at Eureka), which he finds were lost from the records. He will return such programs, if they should be sent to him.

Washington Pastor Lectures on Shakespeare

Earle Wilfley, pastor at Vermont Avenue church, Washington, D. C., is delivering a course of lectures before the Shakespeare Society of America in Washington. He is discussing several of the plays of the Avon poet. Mr. Wilfley is a Shakespearean scholar and a very able reader of the Shakespeare plays.

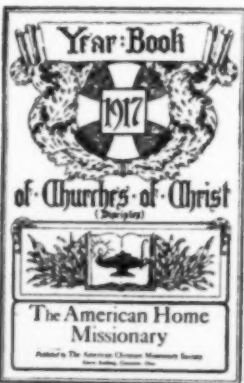
Eighty Year Old Sunday School Attendant

The Loyal Men's Bible Class, at Leroy, Ill., has a member, John Patterson, who is eighty years of age; he has been present at the class sessions every Sunday for the past three years. This class recently banqueted, and H. H. Peters, of the state organization, made an address.

* * *

—R. D. Smith of Sherman, Tex., has accepted and begun a new work with the Winchester, Tenn., church.

—The Paris, Ky., church building came near being destroyed by fire a few



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days ago. Damages amounting to about \$2,000 are reported. A bird's nest in the loft is held responsible.

—J. H. Stidham, until recently pastor of First church, Wagoner, Okla., has been elected county superintendent of the Christian churches in Callaway county, Mo., and has begun his work. Mr. Stidham succeeds C. K. Gillum, who resigned to accept the pastorate at First church, Beardstown, Ill.

—H. G. Burgess has resigned the work at Canton, Mo., his resignation to take effect March 1. Mr. Burgess has led in the Canton field about a year and a half.

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—Manson E. Miller has resigned the work at Kearney, Neb.

—The church at Iowa City, Ia., to which work Fred S. Nichols ministers, has decided to expend about \$10,000 in remodeling and improvements.

—During his two years' pastorate at Fort Smith, Ark., J. D. Arnold has had the pleasure of seeing over 200 persons added to the church membership. Mr. Arnold has been enthusiastically called to continue this work for another year.

—James C. Burkhardt, of Muskogee, Okla., will begin a series of meetings at First church, Tulsa, on December 31. F. R. Brotherton will lead the music, and will have as a special feature of the meetings a chorus of about a hundred high school students. J. W. Darby ministers at Tulsa.

—George E. Lyon, who leads the state work in Kansas, dedicated a new \$7,000 church building in Dighton, Kan., leaving the church free of debt.

—W. M. Mayfield of West Seneca church, Kansas City, Mo., has resigned to accept the pastorate of the Roanoke church in Kansas City. Mr. Mayfield has been very active in opposing the saloons of the west side residence district of the city.

—Harold E. Monser, former Illinois pastor, who has entered the field of evangelism, is in a meeting at Mineral Wells, Tex.

—At the dedication services of the Lonoke, Ark., church, J. S. Zeran, state superintendent, preached in the morning and B. F. Cato, of First church, Little

Rock, in the afternoon. The new house cost \$6,000, and all obligations are now provided for.

—A. Homer Jordan, called from Marion, Ind., to Pine Bluff, Ark., will begin his new task on January 1.

—Ernest C. Mobley, of Amarillo, Tex., recently gave an address before an Olders' conference, held at Bryan, Tex.

—V. W. Wallace has resigned from the Corsicana, Tex., church to enter the evangelistic field. During Mr. Wallace's two years' pastorate the Corsicana Sunday school has doubled in attendance, and all departments strengthened.

—Randolph Cook, of Stephenville, Tex., had the misfortune to lose a part of his library by a fire. Some valuable manuscripts of Mr. Clark were destroyed.

—Lawrence Williams, of Canadian, Tex., has been called to succeed E. C. Boynton at Belton, Tex. Mr. Boynton is now serving the Hyde Park church, Austin, Tex.

—J. E. Ghormley will minister to the church at Green Bay, Wis.

—George L. Snively will hold a series of meetings at Cairo, Ill., during February.

—Claude F. Hill, of Chattanooga, Tenn., delivered a lecture, "A Man With Four Faces," at the Shelbyville, Tenn., church on Dec. 14.

—W. F. Richardson, recently resigned from First church, Kansas City, Mo., will hold a meeting next month at Maryville, Mo.

—The Bedford, Ind., congregation, ministered to by Gerald Culberson, will dedicate their new building on January 12, with G. L. Snively in charge.

—John L. Brandt, of First church, St. Louis, will begin a series of meetings at Central church, Terre Haute, Ind., on January 8. Miss Hazel Lewis of the national Sunday school organization,

gave a talk at Central church school two weeks ago, and held a conference in the afternoon with the officers and teachers of the younger departments.

—W. O. Foster, of West End church, Atlanta, Ga., who has accepted a new task with the Hartselle, Ala., congregation, reports that during the past two months there have been ten confessions at the Atlanta church.

—M. Lee Sorey, of First church, Hutchinson, Kan., gave a talk at the Hutchinson high school on the significance of "Fathers and Sons' Day," which was observed in all the churches of the city on December 10.

—The Danville, Ind. church had Mrs. David Rioch, the well-known missionary, with them on the evening of C. W. B. M. day.

—Chas. O. Lee, of the Danville, Ind. church, reports meetings recently held in Hancock county, as follows: At Plainfield, by H. F. Rector; at New Winchester, by E. B. Scofield; at Maplewood, by M. V. Grisso; at Stilesville, by J. V. Coombs.

—Geo. W. Titus, for the past five years connected with the Anti-Saloon League of Indiana, has accepted the work at Mishawaka, Ind.

—H. H. Harmon and L. C. Oberlies, of First church, Lincoln, Neb., closed a series of meetings at Enid, Okla., with about sixty persons added to the congregation.

—Central church, Anderson, Ind., has adopted the unified program of church services.

—H. K. Pendleton is preaching a series of sermons at Valparaiso, Ind., dealing with the world war in prophecy.

—During the second year's service of R. H. Heicke, at Grandview church, Kansas City, Kan., there have been 112 members added to the congregation.

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church, reports that the second of the popular services held at the local high school auditorium on Sunday evenings, was a success. Miss K. J. Everetts of the University of California gave readings, and there were solos and choral music. The singing of old familiar songs was a feature. Mr. Loken is leading in this enterprise, with a view to promoting a common feeling in the community and the development of a higher civic life.

—At the close of four weeks of the evangelistic series at First Church, Canton, O., 331 persons had been added to the church membership.

—George L. Snively raised \$2,500 at Milton, Ill., thus clearing up the indebtedness on the building of the church there.

—J. M. Rudy, formerly pastor at Quincy, Ill., is now representing the American Temperance Board.

—Roger T. Nooe completed five years of service at First Church, Frankfort, Ky., on December 10, and a record-breaking attendance at all services was planned for, in token of appreciation of Mr. Nooe's work.

—Thirty-nine teams of two men each carried through a successful every member canvass at Central Church, Jacksonville, Ill., on December 10.

—Thos. H. Adams of Central Church, Richmond, Ind., is one of a committee of pastors leading in an inspection of the city's play houses.

—F. B. Thomas, evangelist of Danville, Ill., writes that at the end of the second week of his meeting at Heyworth, Ill., 84 persons had been added to the church membership.

—Cotner University has enlarged its work by opening a new branch in the teachers' college, a model kindergarten in which the students may gain practical experience while still in school.

—O. J. Cohee, of Indiana Avenue church, South Bend, Ind., has accepted a chaplaincy on the Mexican border.

—F. F. Walters, recently resigned at Wichita Falls, Tex., will serve the church at Hopkinsville, Ky.

—President Bates, of Hiram College, who was recently operated upon at a Cleveland hospital, has recovered sufficiently to return to his home.

—W. Garnet Alcorn, of the Hot Springs, Ark., church, was invited to preach at the community Christmas service, at which a men's chorus of a hundred voices will furnish the music. He

also preached the annual Thanksgiving sermon for the Hot Springs churches. A home force meeting, recently held at Hot Springs church, resulted in twenty additions to the membership.

—"Damoh Doings" is the title of a new 60-page illustrated booklet, composed of interesting stories and incidents of happenings at the Damoh (India) Orphanage. Historical, biographical, full of human interest, it is the best thing that has been published on the orphanage. For nearly twenty years the Endeavor societies have provided for this most interesting and Christlike work. Splendid results have been accomplished. This booklet is neatly bound and sells at ten cents. Every society should gather up the dimes and place it in the hands of all its members. Write S. J. Corey, secretary, Box 884, Cincinnati, O.

—The Missionary Intelligencer reports Herbert Smith, of Lotumbe, Africa, as writing that not long ago one of the African missionaries married sixty-seven couples on one day.

—On last Wednesday evening C. J. Tanner of Central Church, Detroit, Mich., gave a talk at Richmond Avenue Church, Buffalo, N. Y., on "How to Prepare for the Billy Sunday Meetings." Buffalo is soon to have the famed evangelist, and Detroit has just closed a series of meetings under his leadership.

ILLINOIS NEWS LETTER

Church Dedication at Sterling, Ill.

The Disciples of Christ have 700 churches in Illinois; 600 of these are in the southern two-thirds of the state. Northern Illinois has always been regarded as missionary territory for our people. We have had a few good churches in that part of the state for a long time; but church building, even among these, has been difficult. Among the more important churches is the one in Sterling. This congregation has a membership of 200 and has an unbroken record of good works. Three persons actively engaged in our work in Illinois received their religious training in this congregation: S. H. Zandt, pastor of Third church, Bloomington; L. O. Lehman, Field Secretary of Eureka College, and Mrs. Silas Jones, secretary and treasurer of Eureka College.

The new church building is constructed of rough-edged red brick, and cost \$20,500. Before the congregation began to build, \$10,000 was subscribed; \$8,500 had been paid. This left \$12,000

due on the building, with \$1,500 in unpaid pledges. The State Secretary arrived Friday evening before dedication Sunday. In a conference with the finance and building committees it was

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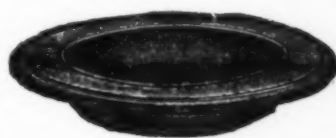
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decided to raise \$12,000. This looked like a big task, as many of the members felt that they had given all they could on the first \$10,000. But the committees were willing to make the effort and plans were outlined. Sunday morning saw a large crowd at Sunday school and at the morning worship. Things went rather slow at first, so far as money raising was concerned. The total raised at the morning service was \$4,891. A conference following indicated that the people were willing to make a tremendous pull in the afternoon. Two \$500 pledges at the morning service were conditioned upon the raising of the entire \$12,000 during the day. We have never been willing to consider conditional pledges at dedicatory services, but this was the best that could be done. The afternoon service opened at 2:30 with words of good cheer and greetings from the local pastors and from Mr. Brownrig, pastor of the Tampico church, and Mr. Thorpe, pastor of the Rock Falls church. After these greetings we announced the amount raised in the morning and stated that in order to dedicate the church free of debt we would have to have at least \$7,000. This amount was raised, and just at 5 p. m. the church was dedicated. At the evening service \$270 in additional pledges was raised and the writer preached on "Yesterday and Tomorrow." The services closed with great enthusiasm and all felt that it has been the greatest day the Sterling church had ever experienced.

The success of the enterprise is due to J. W. Robbins, pastor of the Sterling church. The congregation has been talking new church for a number of years and several efforts have been made to build. But the undertaking seemed too large for the limited resources of

the congregation. When Mr. Robbins accepted the call to the church three years ago he did so with the conviction that a new building would have to be erected. Mr. Robbins has had a successful career as pastor and evangelist.

About three years ago he came to Sterling and his ministry has been eminently successful. Mr. Robbins organized the church at Mt. Vernon, Ill., under the auspices of the Illinois Christian Missionary Society.

The Sterling Gazette, in speaking of the dedicator, says: "Rev. H. H. Peters, who is a master hand in this work, was very pleasant in all his appeals and brought gratifying results. His efforts were directed principally toward providing for the sum of \$12,000, and he stuck to the original thought of no dedication until the money was subscribed, and he won, and it was with a grateful heart that he delivered his sermon of dedication."

H. H. PETERS,
State Secretary.

OHIO SECRETARY'S LETTER

Ohio Disciples have begun to register their zeal for a Christian Ohio in an offering from the churches for state missions. The offerings come in with many a cheering word; many of them are larger than last year; some of them, unfortunately, are smaller. This work had only begun. Let those churches that have not yet made their offerings see that they reach or surpass the apportionment. Do not be afraid to surpass it. The country church (Pleasant Grove) that gave the largest offering last year has increased it nearly 65 per cent this year—because the leaders worked diligently to that end.

W. H. Boden, as state evangelist, held a good meeting at Sandusky, assisting B. C. Lemon. Their work set the church well ahead. Twenty-three members were added, thirteen of these being men.

I. J. CAHILL,
Cleveland, Ohio. Cor. Sec.

CHRISTMAS SUNDAY IS MINISTERIAL RELIEF DAY!

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He should not have bought so many books? But he had to feed and lead his people—lawyers, doctors, teachers and all!

He should not have given away a tenth of his salary? But a "close" preacher makes a stingy people, and "covetousness is idolatry!"

He should have required the churches to pay him better?

But 99 out of 100 churches owe their existence to the self-sacrificing, missionary labors of their early preachers!

Somehow he should have saved a competence? But maybe if he could have hardened his heart enough to do that, he could have hardened it enough to resist the call to preach—and to have made us all glad that he did! It is fact, not theory, that we face!

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